

LIPSON THE BROS. PRINTING
BALDWIN 1906

HOLY TRUTH



WHAT
ARE THESE TWO
OLIVE TREES ETC.
ZECH. 4:11-14.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11:3,4.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

MARCH, 1909.

3.

QUESTIONS OF THE HOUR.

THE CHRISTIAN STATE AND FOREIGN MISSIONS.*

THE LATE REV. WILLIAM WALTER WILSON.

The age in which we live is an age that is marked by missionary zeal and activity. Probably at no other time in the history of the Church has there been so much attention given to the command of Christ to "go into all the world and preach the gospel to every creature." Missionary literature, presenting the claims of the work, is sown broadcast all over our land. Interest in the foreign mission work of the Church surpasses that in any other phase of her activity, as is evidenced by the large attendance so easily secured at missionary conventions.

The contributions made to this work at the present time far exceed those of former days. The call for hundreds of workers for the foreign field by many of the large denominations of Christians,

**The original manuscript of this address has been placed in our hands by Rev. D. H. Elliott with the consent of Mrs. Wilson, and we are very glad to be in a position to give so timely a message to the readers of OLIVE TREES. It was prepared and delivered at Christian Citizenship conventions at Eskridge and Denison, Kansas, in November, 1905, when the esteemed author was minister of the Topeka Congregation.*

with the rallying cry "The evangelization of the world in this generation," shows that the Church is beginning, at least, to awake to the responsibilities of the hour for the souls of those who are perishing without a knowledge of Christ and His salvation.

And yet, there is no ground for boasting. In view of the open door which has been set before us, and in view of the resources of the home Church, which are vastly greater than ever before, it may truly be said of our own Church and of others, that we are only playing at missions. We are unprofitable servants. We have done nothing like we ought to have done.

But while the Church is awaking to her duty and responsibility abroad, which is all well and good, the question arises, Is there any special work in the home land which must go hand in hand with that done in the foreign field to make the work done abroad effective in accomplishing the purpose for which it is carried on? Are there, or may there be, conditions at home which stand intimately related to the success or failure of the work abroad? Are there, or may there be, influences going out from the home land, independent of direct missionary activity, that must be reckoned with in forecasting future results of foreign mission work? To ask these questions is to answer them. The subject assigned to me suggests a

further question, What is the relation of the State to these conditions and to these influences? These are questions of vital importance at the present time—more so than ever before in view of present-day facilities for travel and communication, and in view of the intermingling with one another of the different nations of the earth, vastly increasing their influence on each other for good or evil.

What is the relation of a Christian State to foreign missions? The relation between them is a most intimate one. We can make the statement without fear of successful contradiction, that there are influences going out from our own country at the present time which greatly hinder the progress of the gospel in heathen countries, and that our Government is, in a great measure, responsible for those influences, and that these conditions would not exist under a Christian civil government.

I then submit the proposition that “a Christian State with a Christian civil government would be a potent factor in the evangelization of the world.”

I. Because she will then eliminate all unchristian features from diplomatic relations with foreign powers.

We call ourselves a Christian nation. We are doubtless known abroad as a Christian nation. But in many places, at least, the character of our Christianity is judged wholly by the policy of our Government, because nothing is known of us aside from what is learned from our Governmental dealings. For example, millions in China to-day know nothing of our people, our laws or our institutions except as they judge of their character from our official relations with their own Empire. It is rightly expected that a government will give expression to the thoughts and reflect the character of a people. Our character as a people, there-

fore, is judged largely by the character of our diplomatic relations. And it is needless to say our religion is judged in the same way. How important it is then that those relations be distinctively Christian.

Heathen nations may not know much as to the details of our religion. They cannot judge as to the relative merits of Christianity and other religions without careful and patient instruction. But they do know—a much larger proportion of them—of the details of our Governmental dealings with them, and they can and do judge as to honesty and fair dealing. Their minds are not so dull when it comes to that. And when the gospel is offered by Americans, it is judged by what is supposed to be its fruits in the character of our international relations, and is accepted or rejected according as our dealings with them are just and honest or otherwise.

The relation between China and our country to-day is a striking illustration of this truth. To-day the whole Chinese Empire is stung with a sense of injustice done to her citizens by our exclusion laws. They regard them as a barbarous and wanton insult. A circular was recently sent broadcast through the Chinese Empire asking the natives to cease purchasing American goods. Literary persons were asked to write essays and articles for the papers on the subject “What steps should be taken against the extradition laws of the United States?” Our unfair, unjust and unchristian treatment of them is thus fast becoming known, much more rapidly than the commendable features of our religion. They are not published in that way. Now the mind of the heathen China is not so dull of comprehension but that it can judge a tree by its fruits. Thinking, therefore, that we are a Christian nation, it is to be ex-

pected that our unrighteous legislation will be associated in her mind with our Christianity, since in her ignorance and lack of acquaintance with the Christian religion she is unable to see that this legislation is not in harmony with the spirit of the gospel, nor an expression of the sentiment of the Christian people of America. Well might she say, then, when the gospel is offered to her, "If this unjust discrimination is a sample of the fruits of your Christianity at home, we don't care for any of the goods."

So it is in all of our relations. If a nation shows an aggressive, domineering, warlike policy, the proclamation of the gospel of the Prince of Peace by a few of her private citizens, will naturally be of little avail. It would be manifestly inconsistent for a missionary to go among the heathen in foreign lands as an ambassador of the Prince of Peace, with his fists drawn, ready to resent every insult and to back up his every demand with brute force. And it is just as inconsistent for a nation, posing as a Christian nation, however loudly she may proclaim that she is for peace, to spend such vast sums in building up her armies and navies, that she may back up her demands by force of arms. A nation has no more right to resent little insults or to resort to force of arms unless compelled to do so in self-defense, than has an individual. For she is to be one of Christ's ministers for disseminating and exhibiting Christian principles.

Let her example, then, in all of her relations with other governments, manifest the spirit of Christ, and her influence in that direction will extend as much further than that of a single individual as she is greater in power and influence in other spheres.

II. Because she would eliminate from her commerce with foreign powers those

elements which are antagonistic to the spread of the gospel.

This is an age of commercial enterprises as well as of missionary activity. The work of extending the gospel by no means has a monopoly on the attention of men. Multitudes are devoting their lives, centering their thoughts and expending, nay, even wasting their energies in their attempts to build up large business concerns. The worshippers of the almighty dollar are numbered by the thousands, and are found among all classes and conditions of men. In the mad rush for wealth many do not scruple at methods. The field of their activities is not limited to our own land, but many are pushing out to foreign countries, braving hardships and privations which few would be willing to endure for the sake of the gospel. The nation has become infected with the same spirit, and on all sides is heard the cry, "Let us extend our commerce." The success of any administration is measured largely by the extent of our commercial relations abroad.

Now this commercial spirit, this competition for the markets of the world, has led us as a nation to permit and sanction traffic in those products which do more harm to the cause of Christ in heathen countries in one month than all the missionaries in those countries combined can do good in a year.

These are not theories, but facts.

A few years ago a strip of Government land was opened up for settlement near our Indian Mission. As is usual in such cases, new towns sprung up and grew rapidly. And as is also usual, in such cases, the sale of intoxicating liquors was permitted. It was licensed and sanctioned by Governmental authority. The customary rough element that usually frequents such places soon gathered there. Drunkenness, gambling and all manner of

lawlessness was the order of the day. And who can tell the anxiety and the sorrow of heart that all this caused to those who were fairly laying their lives on the altar that they "might by all means save some"? Who can tell what a menace those places of debauchery were to the success of that Mission, or how much more difficult it was to reach the hearts of those among whom this work was being carried on, with the message of the gospel?

This is simply an example of what is being done continually in foreign countries. It is a fact that within one month after the United States took possession of the Philippine Islands, the principal street in Manilla, formerly given up to respectable and legitimate business enterprises, was converted into a row of saloons, and that children on the street played "Americans" by staggering to and fro like a drunken man, and that our soldiers were imitated in the same manner in China after the investment of Peking by our army during the Boxer uprising. What influence could we expect American missionaries to exert under such circumstances?

It is a fact also that John G. Paton, missionary to the New Hebrides, for years besought this Government, through petitions signed and circulated by the Christian people of the country, to prohibit the exportation and sale among the inhabitants of those islands of firearms and intoxicating liquors, because of the desolating influence of these things upon those among whom he worked.

It is a fact that the same ship which carries the missionary with his message of light, of life and of hope, carries also a cargo of that which cannot but spread darkness, death and despair. Not infrequently do some of the chiefs of the tribes in darkest Africa come to our missionaries and plead with them to use their

influence with our Government to have her stop the sale of these things which are fast destroying the lives of so many of their people. Not infrequently when the message of the gospel is presented in these dark places, our missionaries are met with the reply, "You Americans offer us the gospel with one hand which tells us to live lives of purity and sobriety, and with the other you offer us your whiskey, which drags us down in uncleanness and debauchery. Which should we accept? How shall we know?" Shame be it on Christian America, that these things are so.

But it is objected that the Government is not responsible; that it has no right to interfere. This objection arises from a false conception of the purpose of civil government. She is responsible and she is a party to the crime of those directly interested in the sale of these things, because by her license system she is a partner in the manufacture and sale of these products. She receives \$1.20 for every gallon. Distiller, 20 cents. She has a right to interfere in these things, and she is morally bound to do so. Civil government is God's moral ordinance. Civil rulers are God's ministers. If they are what they ought to be and what God intended they should be, they will be a "terror to evil doers." The State recognizes her right to protect the lives of her citizens against all dangers. She says that murder is punishable by death. She regulates the sale of poisonous drugs. She holds transportation companies responsible for the lives of those committed to their care. Then why does not civil government, as God's moral ordinance, use its influence and power to stop the sale not only in this but in foreign countries of those products which do indeed poison the bodies of men, slowly it may be, but none the less surely, and which at the same time destroy their souls?

It is wrong for me as a Christian man to sell firearms or intoxicating liquors or anything else which will stand in the way of the success of the gospel in heathen lands. And it is my duty to exert my greatest influence and use all the power at my command to prohibit others from doing the same. And it is just as wrong for this nation to become a party to this business as she is now doing under her license system. She is just as responsible before God. She is under the same moral obligation to use her power and influence to prevent such conduct on the part of her citizens. It is no excuse for us to say that the Government has nothing to do with these things. She has to do with them. She is a divine institution, just as truly as is the family and the Church. Civil government has been instituted to serve the Church and to cooperate with her in extending the Kingdom of God. To the Church God speaks in the words, "The nation and the kingdom that will not serve Thee shall perish."

Now, a Christian state, through its agent, a Christian civil government, will use her influence and her power to eliminate these features from her commercial relations with heathen nations. She will not become a party to them; she will not encourage her citizens in these directions, nor allow them to traffic in men's souls, erecting almost insurmountable barriers in the way of the progress of the gospel.

Christ says to every individual man, "What shall it profit a man if he shall gain the whole world and lose his own soul?" Every Christian man recognizes that if it were possible for him to make such a gain at the expense of his soul, it would be a bad bargain. So a Christian nation will recognize that, if she should build up a large foreign trade and bring untold wealth into the hands of the class of her citizens engaged in these illegiti-

mate enterprises, at the expense of her good name and good influence abroad, and at the risk of divine judgment upon her as a nation, it would be a poor bargain. A Christian nation will recognize that she has a higher and a nobler mission than to accumulate vast storehouses of wealth.

III. **She will exert a definite and positive influence on the side of righteousness in all lands.**

A Christian tone in her diplomatic relations and the removal of objectionable features in her commercial dealings will do much toward this end. But more can be done.

Christ says, "He that is not with Me is against Me." (Matt. 12:30.) This is just as true of the state as of the individual. The difficulty with us as a nation is that we are attempting the impossible—to be neutral in matters of religion. Christ has been eliminated from the national life. The binding obligation of His law is not recognized in our Federal Constitution. We have said, and it is our avowed and well understood intention to treat all religions alike, and that, as a nation, we will be neither for nor against the Christian religion. Our government, our officials and our people would resent the suggestion that our nation has arrayed herself against the Christian religion—honestly resent it—because in theory she is neutral. But the facts which have been cited and many others which might be mentioned, speak louder, if such were possible, than the words of Christ Himself, "He that is not with Me is against Me."

If our nation were indeed what she should be, and what she claims to be, a Christian nation, and had what she ought to have, a Christian civil government, all these objectionable features would, in consistency, be abolished. She would be

noted for honesty and fair dealing in all her relations with all nations; she would be actuated by Christian principles; her rulers at home and her ministers abroad would all be what the Bible says they should be, "Able men, such as fear God; men of truth, hating covetousness." They would exert a definite, positive influence for good in all with whom they should come in contact. At home, we should have the blessing promised to the "nation whose God is the Lord." Peoples about us would say of us, as of Israel of old, "Surely this great nation is a wise and understanding people." (Deut. 4:6.)

The source of our greatness would be inquired after, and thus would be hastened the time when "The mountains of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it; and many people shall go and say, Come ye and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths." (Isa. 2:2, 3.)

The importance of the work of national reformation in its bearing on the work of extending the Kingdom to the uttermost parts of the earth is evident to all who will stop to consider it. They who spend their time, their energies and their money in seeking to bring about this reformation can not be said to be doing nothing for the work of foreign missions. The man who spends his energies in caring for the sick in some fever-stricken district is doing the Lord's work. But it is not for him to say that the man who spends his time and strength in cleaning up the pool where the disease germs are bred is doing nothing in the interests of humanity. Our unchristian civil government, deny it as we may, is the fountain from which

flows the streams which have a most deadening and blighting effect upon the influence of the messengers of the gospel in many lands. And if we, by consistent and persistent effort, seek to enthrone Christ, the King of kings and Lord of lords, as King of this nation; seek to have the binding obligation of His law upon this nation recognized; seek to have her laws framed in accordance with His law, none can charge us with doing nothing toward the work of bringing the gospel to the hearts of men in all lands, and extending the knowledge of Christ and His salvation to the uttermost parts of the earth.

I do not say that we should devote all our time to this work. The Church has ample resources for both phases of her work. And the obligation rests upon us as truly as upon any other to go and teach all nations. I believe, however, that much of our most effective work in foreign lands can be done here at home by striving to bring about such conditions as shall make it impossible for those influences to go out from our country, against which a few missionaries, scattered here and there, are utterly unable to contend successfully. The eyes of all nations are now turned toward our own beloved land. Her influence for good or evil is now such as is exerted by no other. If she were what she ought to be, a Christian State with a Christian civil government, eliminating all unchristian features from her diplomatic relations, eliminating from her commerce everything antagonistic to the spread of the gospel and exerting a positive influence on the side of righteousness in all her relations at home and abroad—if she were thus what God requires her to be, what she must be if she would maintain her present power and prestige, and escape the judgments pronounced on the nations that forget God,

what a potent factor she would be in the evangelization of the world; what a powerful ally to the Church in all her work! How she would help to usher in that glad day, when "the knowledge of the Lord shall cover the earth as the waters cover the sea," "when the kingdoms of this

world shall become the kingdoms of our Lord and of His Christ," "when nation shall not lift up sword against nation," and when the Prince of Peace shall be enthroned in the hearts of men throughout the world.

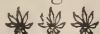


It is the duty of nations, as well as of men, to own their dependence on the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon; and to recognize the sublime truth announced in the holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord.—*Abraham Lincoln.*

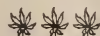


A company was seeking to reach a subterranean lake to obtain an important water supply. Thousands of dollars had been expended on machinery and fruitless efforts, machinery had been changed, and all apparatus greatly strengthened—success seemed at hand—the water would soon flow, discouragement and failures past now. What was that? A jar, a grating sound, and everything was at a standstill again. No use, nothing would move; enormous expense for machinery all for naught. But one man would not give up; piece by piece the machinery that had been deemed so perfect was taken to pieces and away down in a small valve they found a pebble, just a little innocent looking pebble, but it almost sent a number of men to financial ruin. Machine all right now; water soon flowing in a great stream, the whole town sure of abundant supply. But how near that little pebble came to smashing the whole thing.

O beloved, God pondereth the hearts—weighs them, weighs them, weighs them, and turns back many a petition because there are conditions that make it impossible to link the petition on to God's power. There is something in the perfect holiness and righteousness of God that leaps forth to embrace the prayer of the righteous man, and it availeth much, and there is the same glad response to the merciful man and the loving man and the unselfish, self-denying man that gives himself to God to spend and be spent for others. God feels akin to them; His love bounds and leaps to respond to their cry. He opens doors for them that no man can shut; He shuts doors that no man can open; He takes them through furnace fires without a smell of fire upon their garments; He orders everything and everybody out of the way of their chariots; He lets them into lions' dens, but shuts the mouths of the lions. Just look at this verse, "Whatsoever we ask, we receive of Him, because we keep His commandments and do those things that are pleasing in His sight."—*Christian Standard.*



It's good to have money, and the things that money can buy, but it's good, too, to check up once in a while, and make sure you haven't lost the things that money can't buy.—*Lorimer.*



Patience and strength are what we need; an earnest use of what we have now; and all the time an earnest discontent until we come to what we ought to be.—*Phillips Brooks.*

NEWS OF THE CHURCHES.

ABROAD.

Latakia, Syria.—Rev. Samuel Edgar, in his letter dated Jan. 19, 1909, has something to say that will interest the readers of *OLIVE TREES*:

I have been reminded that it is time for me again to tell you and the members of the Board how the workers are behaving and the outlook of the Kingdom around us. The report on the former is good on the whole, and the promises as to the latter are better than those for the former.

The holiday season is over, and with it its round of calls and receiving, and for this we are glad, for it is a trying work. In many of the homes Bro. Stewart spoke a good word for the Master, and some of us thought that was more of the gospel than they ever get from the clergy of the Greek Church.

We observed the Week of Prayer and had good attendance and good interest every night. This was followed with another week's meetings, with preaching and prayer preparatory to the communion. All these meetings were also well attended, and there was the opportunity of presenting the truth in many forms to the hearers. This was done with fervency and prayer by both Revs. Stewart and McFarland. On Friday after the service, there were four came before session for the purpose of making their testimony of what Jesus had done for them. After examination, in which all showed a clear understanding of what the Saviour had done for the sinner and their relation to Him, they were received into the membership of the Church. Two of these were from the boys' school, one of them was born in the Church and the other is from

an Armenian family. He is the only one that has come out from that home as yet and accepted Protestantism and that which it stands for. It means something to such as he surely to take a stand for the Master and His work, where there is no help nor sympathy. Brother Stewart and the teachers who have had the privilege of teaching and leading these boys to the Master may well rejoice as they see the work of grace in these hearts. And the people at home may rejoice too that their work is being blessed. One other young man asked to be received. He is a member of the Greek Church, but it seemed best that he should wait till the next time for instruction. There are a number that are regular in their attendance on the preaching, that we hope the Spirit shall lead to the saving knowledge of the Master.

A number of the brethren came from Jendairia for the communion and remained for all the services. It is always a rich gospel feast for these brethren from the villages to get here for a communion, as they have so little preaching among them. They are appreciative hearers, too.

Bro. Stewart made a trip recently to Bahamra, Merj and Al Dainey. He brought back a good report of Sabbath services and the new school work at Merj and an evening's work at Al Dainey. In all these places there seems to be a readiness for the word that we hope to meet when the hour comes. He also reported as to having done justice to all the chickens that were set before him, so you see he has not forgotten all his early training on a foreign shore.

Yesterday morning we attended Dr.

Balpl's Bible class. To say the least, it was anything but an inviting place, so far as the appearances are concerned. So far as need is concerned, one would think it could not be more imperative. Here were gathered about forty men and women and perhaps half as many children. These were Moslems and Greeks and what else I do not know. Doctor began the day with telling them about the Christ and their need of Him, then he tried to carry out the Master's lessons by ministering to their needs. Some of the children did not seem to appreciate his kindness or else the sharpness of his knife, but this did not seem to hurt his feelings, and then the mothers were wishing him in good native warmth "Peace to your hands," a tribute that I at first put a wrong interpretation upon.

Miss Elsey seemed to fill a wide place of service in the clinic. But I noticed that even she could not keep the children quiet, but then perhaps out here they have privileges that are not allowed at home. We all thought at first that Miss Elsey was going to adapt herself to the new surroundings very easily, but the latest reports are that it is working the other way, even doors are not large enough for her, and have to be enlarged or rebuilt. This may add to the running expenses of the hospital this year, so the friends of the work will keep this in mind when sending their offerings. However, with this it is also good to remember that even these repairs are a good investment.

The month's reports from Suadia and Tartoos bring good news of the school work. The attendance at Tartoos for December was about eighty-six, and in Suadia about sixty. We hope for the day at hand when with the school work there shall be also the freedom to present the gospel in all the villages around, then this will aid in helping the schools.

All in the Mission circle are in good health. The schools and their workers seem to be doing full duty, and perhaps more, if we can measure it that way. It is constantly said to the missionary that the sowing of the seed is important, the educating of the youth important, hospital work important, but above all these must ever be kept the one idea and that the saving of souls. A personal testimony might be good here as to what we have seen: the workers here, as we see them from the senior missionary to the newest worker, Brother McFarland, have that ever upon their heart. It is a joy to see the way they do the Master's work, hard work, yet it is done with a zeal and heart that I cannot tell you of on paper. I sometimes wonder is it the workers here or the Church at home holding them before the throne in prayer. I see now as never before, the genuine partnership that is needed in this work that our Lord may be made manifest to those who are in darkness.

We are hoping that the New Year may be one that shall excel all former ones in our own spirituality, and in the opportunity of sharing the Master's love with those that need Him.

P. S.—Word has just come from the leper hospital in Jerusalem that the boy from Latakia, of whom Miss Edgar told us all when she was home last time, is perhaps near the end of the journey, and is having much suffering. Last week another finger dropped off and the half of another. He is always happy in the Master and has been the means of leading another boy to Christ there, and the two have had good fellowship, the younger reading the Word to the older after his eyes failed. We are praising the Lord for that grace that keeps and cheers in all such experiences.



Mersina, Asia Minor.—The following letter from Rev. C. A. Dodds, dated Feb. 1, 1909, is full of important items:

There is not much of encouraging interest to write about Mersina. Our little congregation here, for whatever reasons, is not holding its own, nor is any great interest manifested in any department of the Mission's work. One of our members—and the one who seemed most substantial of all, from the point of view of worldly goods—has been detected in dishonesty in his business methods and transactions, and has had to be suspended. Thus far, there is no indication of his coming to a right spirit.

Mallim Mikhail Luttoof, our Tarsus evangelist, is very enthusiastic over the work at Tarsus. He thinks he has never before had such opportunities for the presentation of the gospel message. The opportunities do not seem to me to be such as promise speedy fruitage, but they are opportunities of reaching the Fellahin such as we have perhaps never before had here. Through the interest—I was about to say generosity, but I am sure he would not want it called that—of Mr. W. F. Euwer, of Jeannette, Pa., we have been able to open a reading room in Tarsus, which we hope will be of great help to us in spreading a knowledge of the truth and in breaking down prejudices. Its opening has been very auspicious, but it is still new, having been opened only about a month or so ago, and we cannot tell how the interest of the people in it will last. M. Mikhail reports from forty to fifty readers a day, a large number of whom are Fellahin. He says they are especially interested in religious books. They come to the Mission house with perfect freedom, and Mallim Mikhail has a very warm place in his heart for them. Some of them—though comparatively few—attend the Sabbath services with a fair degree of

regularity. I think perhaps I wrote you that of a school of sixty or seventy, two-thirds are children of the Fellahin.

Having been considerably occupied with some repairs and alterations in the buildings here this winter—which, if they could have moved right along without interruption, need not have taken nearly so much time as they have—I have been able to get to Adana only once since the opening of the work. We made an attempt to secure more commodious quarters there for this year, and thought we had engaged a house, but the renters returned our money and would not give the house. The man from whom we have been renting did not want to give his house again, as he felt that he needed it himself. However, when we failed to secure another house, he allowed us just a little more than half the room we had had before. It is our hope that next year we may be able to hire more roomy quarters and be able to open a school, also, something we have been hindered from doing hitherto. Sefr Yakob, one of our Tarsus members, died about two weeks ago. He was one of the most exemplary of our people there. He had been in feeble health for a long time, ever since I came to Mersina, and I know not how long before. Although sick a large part of the time, he never wanted to accept pecuniary assistance excepting in case of absolute necessity. He died strong in faith, with a perfect realization of the fact that he was going to die, and with perfect submission to God's will.

You will perhaps have heard something of the trouble in the Syrian Protestant College at Beirut, but if not, a few items furnished me by Dr. Peoples may be of interest. It has been a catalogue requirement that all students should attend chapel service and Bible study classes. Recently the Moslem students, of whom there are about 120, made a demand of the fac-

ulty that this requirement be rescinded. This the faculty refused to do, and the Moslems then took a solemn oath on the college campus that they would neither obey this requirement nor allow themselves to be expelled. The Governor of the vilayet and the people generally are in sympathy with the demands of the students, and the missionaries consider the situation very grave. The matter has been referred by the faculty to the board of trustees in America, and by the Consul-General to the Department of State. It will be readily seen that this question, as it affects this large college, is fraught with possibilities of great importance to missionary work at large in the Turkish Empire.

Turkey has freedom of a kind, but in the popular mind it is a caricature of true freedom. There is published in Miss Van Sommer's quarterly magazine *Blessed Be Egypt*, a story of a Moslem girl in Jerusalem, who became a Christian and was subjected to persecution in consequence. She was sent to Port Said, with the thought that that would be a safe place for her to declare her convictions. Her relatives followed her and brought false charges concerning her, and with the help of a Moslem court and judge, they got her away and took her back to Jerusalem. This story shows that religious liberty is perhaps more a name than a reality in both Turkey and Egypt.

Our winter in Mersina has been mild, and the spring time ought soon to be here now, but there has been a severe epidemic of influenza, which is just passing. Just now there is a scourge of whooping-cough. Just about noon I received word that the little son of one of our nearest neighbors died of it this morning, and his sister is lying at the point of death. One of our own families has it, two of the younger children being affected. The members of

the Mission circle are in fair health for the most part. Mr. Willson and I each had a turn of the grip. I think perhaps some of the ladies had it, too, but they were too plucky to go to bed, so it doesn't count for them.

As you got the word of Miss French's mother's death from me, possibly you may not have heard that her father died suddenly on Christmas Day. These are hard trials for her, but she bears up bravely and goes on with her work. She will be sustained by the sympathy and prayers of her friends, both here and at home.

China.—Rev. J. K. Robb, in a letter dated Jan. 6, 1909, has much to say that will call forth praise and prayer:

We have just passed through another communion season, and it has been in many respects a most enjoyable time. We had beautiful weather during the whole time, and this added materially to our comfort. The exercises of the occasion began on Thursday evening, with a prayer meeting. On Friday, Saturday, and Sabbath, we had the usual services, and prayer meetings in the evenings. The attendance was not so large as at some former communions, but the absence of so many is easily understood. Some of the absentees could not be present owing to the circumstances in which they now are, having been the victims of persecution, and being so straitened financially that they cannot leave their work. The accessions at this communion number four, two men and two women. A child of believing parents was baptized. One of the women received is the wife of a brute (I use this term advisedly) of a fellow. When she applied for baptism several months ago he gave her a beating because she had done so. But she came back this time and repeated her request. She was asked if

she did not fear another beating if she united with the Church. She replied that she probably would be beaten, but that she wanted to unite with us anyhow. One of the men received—he can as yet scarcely be called a man—is nephew to one of our students. He lives over in the neighborhood where the Christians were persecuted during the fall. Some time after the trouble began, and the Christians were being subjected to hardships of different kinds, this young man was marked as deserving of punishment. He had not as yet united with the Church. But because of his connections with those who were Christians, the authorities quartered soldiers on him and he had to raise \$70 in order to get them ordered elsewhere. It meant almost financial ruin for him. And now he has come out and openly identified himself with the Christians by uniting with the Church. It was my privilege to administer baptism to the candidates at this communion, and it is not easy to master the feelings when administering sealing ordinances to people who are almost certain to suffer hardship for His name. We are able to collect abundance of evidence these days to confute the charge so frequently made by people who have no special sympathy for missions, that Chinese converts are principally "rice Christians." Men do not willingly suffer for that which has no place in their hearts and which means nothing to them.

China to-day is apparently not yet ready to welcome Christianity as warmly as many have thought. It is gradually being impressed upon us that there is a quiet but systematic and determined effort being made to limit the spread of the gospel in China. And this effort is largely on the part of those high in official station. That is what makes the movement so formidable. Complaints are being made by missionaries all over the Empire

that it is extremely difficult to purchase or even get control of property for a term of years. We are feeling this opposition at the present time. Early in the fall a house was leased at Ko Che for a chapel. The question as to the ownership of the property had never been raised. The owner has a deed for it, bearing the official stamp of genuineness. But when it became known that the property had been leased for mission purposes, the men who were most bitter against the gospel put in a claim of ownership, and the district official ratified their claim, and through the American Consul demanded that the lease papers be returned. Of course we have not allowed the matter to be settled in that fashion, and have demanded that the whole thing be investigated. The Chinese officials appear to be much more anxious to "save the face" of the official who made such a rash decision than they are to do justly. They would gladly turn the property in question over to the men who have recently put in a claim on it, if by so doing they would save the official who declared that it was the property of these men. Our local official, together with a deputy who had been sent up from Shiu Hing to adjust the matter, called one day last week. They said that the decision of a Chinese official when once made, cannot be changed. So this man who officially decided that the property leased to us was not owned by the man who did the leasing, will have his official dignity severely ruffled in case he is compelled to reverse his former decision. But that is just what we are insisting that he be obliged to do. It is interesting to know that no one at all acquainted with the facts in the case questions the spurious character of the claim made by the men who are now trying to get possession of the property. And the people of the community are not antagonistic toward

the establishment of a chapel at Ko Che. We cannot tell what the outcome of it all will be. And we are not alone in our troubles of this kind. Other missions report similar troubles. It is manifestly a concerted effort to limit the spread of missions. It may mean more, but that we cannot speak of certainly. It is a great comfort to know that while there are many adversaries, the Lord can open great and effectual doors. And the whole train of events has served to show the remarkable quality of our converts' faith. Not one, so far as we can learn, has weakened under the pressure of persecution. They make us feel ashamed of our own lack of faith.

Dr. and Mrs. Wright arrived at Tak Hing yesterday morning, and were welcomed by all the foreigners and a large number of Chinese. The workers are all enjoying excellent health, with the exception of Dr. Kate McBurney, who has been unable to do much since our return, and I believe for a while before. She is reported to be improving. The weather thus far has been wonderfully mild for even South China winter. Yesterday the mercury reached 79. But we expect some cold weather before the warm weather comes to stay.



A personal letter from Rev. W. M. Robb, dated Jan. 11, 1909, contains a few sentences that we take the liberty of publishing:

The communion season of the first

Sabbath of the year was a glad occasion. It seemed like beginning the year in a splendid way, to spend it about the table of the Lord. While the attendance of the Chinese Christians was not as large as at some other times, the interest was good, and we were rejoiced to see some come forward and profess the name of Christ, whom we know will meet with trial because of the faith which they have professed. When people come out boldly and make confession of His name when they cannot but know that it means persecution, and that from their own friends, we feel that the "word of their testimony" is surely of the kind by which they will "overcome."

One woman who united at this time is the wife of a man who mistreats her and at times abuses her savagely. It is known that she has believed for a long time, but for fear of the wrath of her husband, she held back until last fall, when she braved his wrath enough to make the first application for membership. Soon after that, within a day or two, she received a beating at the hands of her husband, whether for what she had done in applying for membership or not I never learned. But at any rate, she came forward at this time, and was admitted to baptism on Saturday and was present for the services on Sabbath with a beaming face. It may be that her husband has not yet heard of what she has done, but at any rate she has dared to take the step.

AT HOME.

Philadelphia, Pa.—Annual report of the Ladies Missionary Society of Third Reformed Presbyterian Church, Philadelphia, for the year 1908:

During the past year the society has held nine meetings, at which on the aver-

age thirteen members were present. Monthly dues amounted to \$100; honorary members' subscriptions to \$40; the money from the thank-offering boxes, \$80.98, and 50 cents collected for thank-offering boxes for distribution.

During the year our active membership was decreased by one and increased by two; our honorary membership decreased by one and increased by two, making in all a total of fifty-seven active and twenty-four honorary members.

The disbursements for the year were as follows:

Syrian Mission	\$50.00
Jewish Mission	30.00
Domestic Mission.....	30.00
Southern Mission	30.00
Indian Mission	25.00
Chinese (home) Mission	25.00
Chinese (foreign) Mission.....	30.00
Thank-offering boxes50
Postal money-orders87

Total expenditures.....\$221.37

Balance Jan. 1, 1909..... .11

\$221.48

We as a society feel full of praise to our God for the prosperity of this past year. He has truly blessed us materially, and enabled us to give freely of our substance where there is need.

Father, we thank Thee for the great help Thou hast given where we have trusted little. We ask for the coming year an inspiration that will draw others into the work, and a renewed zeal that will aim higher than ever before; that we may give more abundantly to keep our gospel light shining in the dark places of earth. "We praise thee, O God."

Mrs. DANIEL ADAMS, *Pres.*

MISS MARY E. ADAMS, *Sec'y.*

MISS RUTH MACKNIGHT, *Treas.*

Twelve regular meetings have been held by our society, with an average attendance of twenty-two. Six new names have been added to the roll during the year, making a total membership of thirty-eight. Our work for the year was for the Southern Mission. A box filled with comforts and clothing, and valued at \$25 was sent to this Mission. Our literary programmes have been interesting articles on foreign and home missions, and letters from our own missionaries.

God has been with us during the year and has blessed us. May He continue with us through this present year and in all that we are permitted to do for Him may we give to Him the honor and glory.

JANE YATES, *Sec'y.*

TREASURER'S REPORT.

Receipts.

Balance from 1907.....	\$6.91
Monthly dues	42.00
Donations	1.30
Penny collections	3.79
Extra collections	4.21
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	\$58.21

Disbursements.

Penny collections	\$3.79
Extra collections	6.50
Material for So. Mission box.....	5.33
Postage and cartage.....	1.97
Soc. Prevention Cruelty to Child'n	5.00
Domestic Mission	5.00
Donation to Rev. J. K. Robb.....	4.00
Indian Mission	5.00
Chinese Mission	10.00
Nat'l Reform for World Conference	5.00
Balance	6.62

\$58.21

LOUISE CROCKETT, *Treas.*

Syracuse.—Report of the L. M. Society of Syracuse Congregation for 1908:



The man without a purpose is like a ship without a rudder—a waif, a nothing, a no man. Have a purpose in life, if it is only to kill and divide and sell oxen well, but have a purpose.—*Carlyle.*

MONOGRAPHS.

YAKOB JURADINY, TEACHER, ELDER, LICENTIATE.

The subject of this memoir was born in the Lebanon village of Shwaifat, Feb. 1, 1838. His father's family belonged to the Greek Orthodox church, and with a few exceptions continue to do so. When he was eleven years of age, his father died and he had to work hard for the support of the mother and three younger children. He learned the trade of making soap from olive oil, which is one of the chief products of the Lebanon and Syria. Most of his studying at this period had to be done at night. At twenty he entered the American Mission school at Abey, then under the charge of Rev. S. Calhoun, an eminent and godly missionary, who had the happy faculty of impressing his own Christian character upon his pupils. With him he studied the Bible and soon united with the Protestant Church. In 1862, after four years of profitable study, he went to Antioch to teach under the American Board Mission, but early the next year he was sent to Suadia to open the first school in the Dr. Holt Yates Mission, then under the charge of Rev. Reed. In 1868 he returned to Shwaifat and opened a school in his own house, but being the first convert there, he was cruelly persecuted even by his own relatives, one of whom was a priest. In 1869 he married Yasmine Juraidiny, who is spoken of as a woman of lovely Christian character, who exercised a wholesome influence over the young people who were always welcome to their home. Family worship and instruction were attended to in their true spirit and with regularity. In 1870 he was called to work for the Latakia Mission, and continued in its em-

ploy until his death. He was first placed in charge of a boarding school for Ansairia boys at Bahamra, where Rev. S. Lyde had providentially laid the foundations for missionary work. Yakob labored there like his lamented predecessor under many difficulties and discouragements, but was always patient and hopeful. He was assisted in the care of the school by his brother Ishak, who had also become a Protestant, and whose wife was buried there. In 1876 Yakob was seriously injured by a fall from a horse, and like Jacob of old, went halting till the day of his death. That same year he was transferred to Latakia, where he labored till the year 1881. He then spent a few months at Tartous and opened the first mission school there. He was licensed to preach in 1882, after some preliminary study under Dr. Beattie, at Latakia, and was sent to teach and preach at Suadia. He had not been there long until he was called to pass through the deep waters of affliction, losing his beloved wife and a young child by death. Their graves are still to be seen in the Mission garden at Suadia.

Having returned to Shwaifat, he was married to Helanie Coranic in 1885, and resumed his work at Suadia. But after one year we find him again at Latakia. He was elected to the eldership in the Latakia congregation at its organization in 1890. The boys' boarding school being then in rented quarters at a distance from the homes of the missionaries, he was for several years the responsible manager. The reason for his frequent removal from one place to another was not his lack of success, but his peculiar fitness for any difficult and responsible position. He was always faithful, having for his motto "This one thing I do." He excelled as a

religious teacher and interpreter of Scripture. He was not an eloquent preacher, but spiritual and practical, and he taught by example as well as precept. Since the year 1896 he has been stationed at Tartous, a village about fifty miles south of Latakia. Here he was called to endure severe bodily affliction and much annoyance and persecution from the enemies of the gospel, who are members of the Greek Church, called orthodox. On account of his increasing infirmities he was asked to return to Latakia, where he could be better cared for, but he preferred to continue in his frontier position as long as the Master should permit him to labor. He was suddenly called to enter upon his reward June 26, 1908, as he was going in company with wife to Shwaifat to spend the summer vacation with his children.

We recall that the first mission school was opened at Latakia in the year 1859, and about four years later Yakob Juraidiny opened the first school at Suadia. His death is therefore the severing of a link which joined the present of the mission with the past in which Dr. Yates and Revs. Dodds, Beattie, Metheny and Easson figured conspicuously. In all places where labored this faithful servant of the Lord, there are many both in the Protestant Church and out of it, who gratefully remember him as their teacher. His eldest son joined the Church in Latakia. He is now practising law in Egypt; but it is to be regretted that he has not connected with the Protestant Church there. Another son is in his junior year at the Beirut College and seems to be following in his father's footsteps. Four daughters are or have recently been teachers in Mission schools. One of them is now married to a teacher in Latakia, and the youngest daughter is still in school at Beirut. His widow is at present teaching

and helping to superintend the work at Tartous. His place is vacant in the school and pulpit and home, but his memory is blessed. The prayer of the Church should be that the Lord would send forth many such faithful laborers into this Syrian vineyard, and to His name be the glory.

JAMES S. STEWART.

Latakia, Syria.

LAYMEN'S MISSIONARY MOVEMENT NOTES.

The greatest missionary awakening among men which has occurred in modern times is taking place in Canada. A series of twenty-four city campaigns under the auspices of the Laymen's Missionary Movement, were held during September and October, reaching clear across the Dominion from sea to sea. Since then a great many other cities and towns have had meetings of a similar character. The culmination of the campaign is to be a Canadian National Missionary Congress, to be held in Toronto, March 31 to April 4. At least two thousand commissioners are expected at this Congress. It promises to be the greatest Men's Missionary Convention yet assembled in any country. The Canadian Council of the Laymen's Missionary Movement has graciously invited the Movement in the United States to send over at least two hundred representative laymen and ministers to attend the Congress as honorary members. This invitation has been heartily accepted and the Movement is looking for suitable men who can enjoy this rare privilege.

The Canadian National Campaign was undertaken in the hope that a similar series of meetings, on a national scale, might be conducted in the United States next winter. This proposal has been under consideration for several months. It received the cordial indorsement of the annual Conference of Foreign Mission

Boards held in New York, Jan. 13-14. It is expected that the campaign will be launched at Washington early in the fall, with the encouragement of the President of the United States and other public men. A series of meetings lasting from three days to a week will be held in each of the leading cities of the nation. Deputations of speakers may also be sent out to a large number of the smaller cities for one or more meetings. Missionaries and board secretaries will co-operate actively in the campaign.

In spite of the severe financial depression last year, when it might have been expected that the offerings to foreign missions would seriously shrink, they actually increased by \$602,000 from the United States and Canada, over the gifts of the previous year. The income on the foreign mission field was even more remarkable. It increased last year by \$1,360,000. The total gifts on the various foreign fields were \$4,844,000. This is 48 per cent. of the total amount contributed to this object by the Protestant churches of North America.

Another striking fact is the increase of native converts last year by 164,674, or over 450 per day. It took about one hundred years to gain the first million converts, or until 1896. The second million were added in twelve years (1896-1908). They are now being added at the rate of a million in six years. While our Church membership in the United States increased $1\frac{1}{2}$ per cent. last year, the increase in the membership of American missions abroad was 12 per cent. While an average of two members for each ordained Protestant minister were added to the total Church membership in the United States, there was an average of 41 for each ordained American missionary abroad.

The appeal of the world is the greatest

appeal in the world. It is significant and prophetic that the laymen of the churches are responding to the challenge to evangelize the world in larger numbers and with greater enthusiasm than they have ever before exhibited in any religious problem. The Church will yet save herself in her effort to save mankind.

J. CAMPBELL WHITE,

General Secretary.

1 Madison Avenue, New York, Feb. 1.

TENT AND OPEN-AIR WORK IN NEW YORK.

A fourth successful season under the auspices of the Evangelistic Committee of New York City, has demonstrated satisfactorily the wisdom of the closest co-operation between the tent and open-air work and existing religious agencies.

The work of the committee has moved on with the tremendous momentum acquired during the three previous summers. Methods which have proved valuable in the past have been emphasized, while various new features have been developed under the conservative leadership of the Superintendent.

A new plan was followed this year by which pastors of churches were brought into closer touch with the people, conducting the meetings during the first weeks and supplementing the labors of the evangelists throughout the season. Each section of the city where a tent was located organized a district committee composed of local pastors and laymen from the neighboring churches. All the home and city mission boards have been represented on the executive committee. The Christian Endeavor societies, Epworth Leagues and other young people's organizations have been actively associated with the work.

CENTERS OF WORK.

The committee established eleven tent

centers, eleven open-air centers and meetings in thirteen shops and factories.

No department of the work proved of more importance than the shop meetings under the direction of the Rev. George Graff, held at noon for men or women at piano factories, machine shops, paint shops, printing establishments and pattern factories. Services in Spanish were held in cigar factories.

The crowds that have welcomed the Rev. William Williamson each summer followed him from the old custom house, now demolished, to the new custom house in Bowling Green, although services were also held by Dr. Wilkinson and Dr. Lyman-Wheaton daily on Wall Street. The Rev. J. C. Ludgate came from Chicago to take up his work of last year at Abingdon Square. Here he found many converts of past summers who testify that their lives have been changed since they surrendered to Christ under the stars in the open street in the noisy city square.

Efforts to reach the great foreign element of the metropolis were made through a series of out-door meetings in charge of Mr. and Mrs. Shiffert at Fort George, where Hebrews, Italians, French and Germans congregate on Saturdays and Sabbaths by the thousand. On at least one Sabbath afternoon special preachers speaking in the various languages addressed those of their own tongue. Street meetings have been held for Italians, Spanish speaking people and for colored people.

The Rev. F. E. Smiley resumed charge of the tent at Canal and West Streets, where he has won the title "Bishop of the Docks" from his untiring labors of the past four summers in that neighborhood.

Evangelist H. D. Sheldon, who has also been associated with the committee from the beginning, has been stationed at various points where God signally blessed his work by sending genuine revivals.

The revival spirit was also in evidence at 164th Street and Boston Road (The Bronx), where the Rev. John C. Grimes, of Riverside, Pa., conducted meetings; and at 146th Street, where the Rev. E. D. McDougall, of Florence, Alabama, had charge.

In addition to six tent centers for English speaking people, one for Germans and one for Finns and Swedes, tents for Italians were set up at three places. In Little Italy the work was in charge of the local Presbyterian and Methodist pastors; the third tent in the Bronx was under the direction of the Rev. Robert Walker, for thirty years a missionary under the English Baptist Board in Italy.

As an auxiliary to the tent work, various circles of King's Daughters have been formed for the women and older girls. Four "Neighborhood Circles" have been organized. These circles assist materially in following up the tent work by personal visiting during the winter.

A concerted effort was made this year to reach the big boys, those over fourteen years of age, who have always presented a perplexing problem to tent workers. Through various clubs formed ostensibly for their amusement, this formerly insubordinate element has been in great measure won over to active interest in the work.

Work among children generally has been the most encouraging everywhere. Italians, Germans, Swedes, Irish, Americans and many little Hebrews pressed with determination into the tents eager to learn the Bible lessons and Gospel hymns. Miss A. M. Gamlin, in charge of this department, states that 2700 was the smallest number of children gathered nightly; 1800 marched in line in a grand street parade to the children's closing rally.

Reports from evangelists and testimonies from converts at the closing rally of

the season were unanimous in their witness to the definite and lasting results of the work. A delegation of fifty men from a Brotherhood made up wholly of tent converts attended the rally.

Local missionaries volunteer the statement that they have heard on all sides of help received in the tents and open air meetings. "We church visitors," said one, "find the results of your work as we go from house to house and are told of something said in the tents months ago which has brought forth fruit perhaps never known or tabulated by your committee."

SNAP SHOTS.

"Last year a gambler and drunkard, I am happy now in serving Jesus."

"Longshoremen and sailors have been lifted out of a sea of sin and wickedness on to the Rock of Ages."

"In two sections of the city, saloon-keepers have complained that tents and street preaching interfere with their business. One said, 'Since the opening of the tent I have lost nearly all my customers.'"

"You're saving us a lot of trouble over here," said a policeman of San Juan Hill. (The section formerly known as Hell's Kitchen, probably the worst quarter in New York City.)

"He hadn't been to church for thirty years. You never saw a worse looking man or rather a filthier home than his was a year ago. He was converted in the tent last year, and now he is the happiest man you ever saw and has the cleanest home."

"There are so many men who come to our meetings that can't be looked up and visited. Such numbers who have no home."

"My mother says God does know where I am on the nights I go to the tent," said a little German girl.

A company of Swedish children were discovered holding a meeting by themselves outside their tent while the adult service was going on inside.

"We fellers didn't s'pose anybody cared about us this way," said the leader of a "gang" in one of the roughest sections of the city; "do you s'pose we could be any good if we tried?"

"Don't you belong to the tent? I thought you must when you helped me on with my bundle," said a little old woman to the person who had lifted the heavy parcel into the car and given a friendly "boost" to the woman herself. (Two persons had this same experience in widely separated sections of the city.)

A little weazened old woman, sallow, toothless, bent and toilworn, with a shabby worsted shawl drawn closely over her head on a midsummer noon, stood in the shade of a tall factory building listening eagerly to the word of the preachers who stood on the front "stoop" of a tenement house in one of the most wretched quarters of New York City. As the cornet rung out the tune "Nearer, My God, to Thee," the old woman's lips moved to the words of the hymn and a happy smile lightened her wrinkled face. "O yes, I learned that at the tent two years ago," she said when questioned at the close of the meeting. "I was converted in the gospel tent and joined Dr. ——'s church. Yes, I go to the tent every night and do what I can to help. It isn't much I know, but I can speak a word for the Lord, to encourage others, and I can help a bit with the singing." Poor soul! Her thin, little old voice could not be heard in song by the one standing close beside her. But she was obeying the apostolic injunction, "Singing and making melody in her heart to the Lord," and her Heavenly Father heard.

Two or three earnest women were

found working industriously to improve the physical and material condition of a company of Italian children whom they were sending to the country from one of the tents. An observer wondered at the vigorous cleaning of the bodies and clothing. "You are doing for those children what their own mothers wouldn't do." "Yes, and we deem it a precious privilege for His sake!" they replied emphatically.

STATISTICS.

During the season there were held:

842 adult meetings, with 211,400 attendants.

320 children's meetings, with 60,100 attendants.

Total number of meetings, 1162, with a total attendance of 271,500.

ARTHUR J. SMITH,
Superintendent.

THE GIPSY SMITH MEETINGS.

Pittsburg, Pa., Jan. 2-18, 1909.

The writer attended a goodly number of the meetings, and for a number of reasons. He likes to be a part, ever so small, in a religious movement in the community. He knew from the Christian press of the world that Gipsy Smith is a remarkable man of God, and he wanted to see and hear a man with whom God is so evidently keeping company. He also wanted to get all the personal good to his own soul to be had in sitting under such a ministry of the Word of God. Again, he felt he might be able to learn some good lessons from the preaching of such a man.

In none of the above points were we disappointed. Others may not agree, but it is our candid opinion that Gipsy Smith is one of God's great and good men of today. A few points in his style of preaching and as to the personal characteristics of the man we have noted; and in each we see a lesson for all people of God.

The most positive belief in the Bible as the Word of God.

So far from any question of the Scriptures as a direct and authoritative revelation from God, there was the most positive appeal to them in all the messages. Indeed, the preaching was one unbroken declaration of God's word to sinners, and the most faithful application of the same to men's lives. We never heard one preach with more utter abandon of soul to what is written. It was evidently no mere intellectual belief. The whole heart was yielded to the authority of God's Word. Thousands attended these meetings, afternoons and evenings. Other thousands were turned away from the overcrowded hall. Men wanted to hear this man; and they wanted to hear him again. He would have filled a hall of twice the capacity of that in which the meetings were held. From 10,000 to 12,000 a day crowded into Exposition Hall to hear Gipsy Smith preach God's Word as though there were absolutely no appeal from its sanctions. A "higher critic" could not have gathered an audience of five hundred twice a day for over two weeks in busy Pittsburg. What is the use of men preaching anything else? Even Gipsy Smith would have preached any other message to empty seats.

The lost and hopeless state of the unregenerate.

No new doctrine of culture or education or better economic conditions for Gipsy Smith. "Ye must be born again," believes and preaches this man to whom the thousands of hungry and heavy-laden sinners flock; while they of the refined niceties of "modern thought" preach to their select handfuls. It was evident that this man, who can command possibly the largest audience of any preacher in the world to-day, was not afraid to speak plainly on the natural perversity of the

human heart. Unsaved sinners are lost sinners. They are hanging over the brink of hell. Christ came to seek and to save the lost. Gipsy Smith said these things, and the more pointedly and persistently he said them, the greater were the crowds who came to hear him say them. Is it not for preachers who desire the salvation of sinners to believe and say they believe that men out of Christ are lost already, and under the wrath of Almighty God?

Salvation by blood alone; yet to all—absolutely to all—who repent and believe on Christ.

For our part, we were led to ask, "Why do men think to popularize the gospel by proposing salvation on any other terms?" We never before saw such a popular gospel as that preached during those days. The men who are setting aside the "blood gospel" are themselves being set aside (praise God), while this man sees surging crowds crushing into the halls the world over to hear what he has to say. And there was not the slenderest hope held out to a sinner that without repentance he may be saved. "Jesus Christ never made the way of salvation easy. Christ never said, 'Only believe,' in this connection. The divine order is not 'only believe,' but 'Repent and believe.' Preachers who want to reach men ought to stiffen up on these things. Hardened and stiff-necked sinners are not led by men who have a cotton string where they ought to have a backbone."

Faithfulness in dealing with sin and sinners.

Gipsy Smith never spares sinners. Nor did he mince words in dealing with prevailing sins of professing Christians. It would be refreshing for all American Christians to hear what he had to say about "The drink, the dance and the theatre." That is, provided they would improve their ways. Maybe some would

say, as did one high church woman of this town, "I am not in sympathy with him." He said, "There are in London to-night 80,000 fallen women because of the drink, the dance and the theatre." That was only the opening shot. We venture that a Pittsburg audience never before heard such an arraignment. Sorry you did not all hear it, for we cannot wait to repeat it here.

Belief in the immediate salvation of every sinner who repents and believes.

No need to wait. The sinner can be saved on the spot. "To-day." "To-day." "To-day." He expects to see it, and so does see it. We all ought to get in line with this doctrine of God. It seems to this Covenanter, at least, that no greater sensation in the average Covenanter Church, even after an evangelistic sermon, could be imagined than for some poor, degraded sinner to get saved on the spot.

The most practical belief in the power of prayer.

What an atmosphere of prayer hung over those vast audiences. How that man prayed. Simply, directly, humbly, believingly. Some way we felt that man was just asking for what he wants and was enough of a child to think he will get it. "Lord, teach us to pray."

Speaking and living in the consciousness of the immediate presence of the living Lord and Christ.

We cannot write about this, although it was one of the most impressive features of these meetings. Reader, if you will stop and think of the point and enter more deeply into the experience of it, your soul will be refreshed. My brother in the ministry, may we be able to attain to it. "The Lord God of Israel liveth, before Whom I stand."

The duty of the Christian to possess the grace of assurance.

It is a duty. It is possible. The lack

of it is due, either to known sin or disbelief in the word and promise of our Saviour. The lack of it not only robs one of joy and peace, but also of power. How much use in winning sinners to God is the professing Christian, who, on his own confession, may be, so far as he knows, on his way to hell? A man to win others to heaven needs a bit of it in his own soul, and needs to know it.

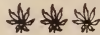
Entire surrender of the Christian to his Lord and consistency of his life with the standards of Christ.

We never heard more earnest pleading for this. And every word came, everyone must have felt, not from the head, but from the heart. "Some of you have all your religion in your heads. Mine," said the speaker, "is in my heart. If you would lose your heads, you would lose all the religion you have. I might lose my head and I would still have all mine." At least some of us who listened to Gipsy Smith believe that he is a surrendered man, and that if the way of truth is pointed out to him so that he sees it to be such, he will walk in it.

He insisted upon every Christian having a Church home, and being at work for God. He showed a profound respect



Choosing a master is more important business than choosing a servant. Yet most persons, whether the mistress of a house or the head of a corporation, or the foreman of a department, think more about the less important choice. "For whom do I work?" is the gravest question in the universe. Many of us have never fairly considered the question, and would rather not. We know for whom we ought to be working, but do we dare face a cross-examination in the matter? Suppose we should make our own the prayer that an earnest Christian man has uttered, "That I may lose sight of pay, and of the approval both of others and of my own conscience, and simply represent Christ and be responsible to Him."—*Sunday School Times*.



The Bible is the most important document in the world's history. No man can be wholly uneducated who really knows the Bible, nor can any one be considered a truly educated man who is ignorant of it. All knowledge is good, but the knowledge of the Christian Bible is essential. It is still necessary, as it has always been, to seek first the Kingdom of God.—*President Schurman*.

for the church and the ministry. While a most humble man, he had nothing but condemnation for all who feel no need for the Church of the living God. "I have no use for a 'gypsy' Christian. Settle down."

More lessons might be noted. Nothing need here be said relative to matters of faith and practice peculiar to our own Church. One at least feels, as he subscribes to the above, that God's Spirit has impressed these lessons deeply upon his own heart and soul. His prayer is that some others may be blessed by the reciting of them.

F. M. WILSON.

Parnassus, Pa., Feb. 4, 1909.

THE HOME LAND OF CHRISTIANITY.

Syria Mission lies close to the heart of the Church because Syria's field lies close to the childhood home of the Christian faith; because Syria's story in its glory, its sorrows, its shame is forever interwoven with the history of the Christian Church; and because Syria's shrines will forever remain sacred to Moslem, Jew and Gentile until Christ's promise is fulfilled in the final gathering of the true worshippers around the throne of God.

MRS. F. E. HOSKINS.

EDITORIAL NOTES.

It is with peculiar pleasure that we are able to open this number of OLIVE TREES with an address on "The State and Foreign Missions," by the late Rev. William Walter Wilson, who fell asleep Aug. 11, 1907, when only thirty-one years of age, after serving the congregation of Topeka, Kansas, as its minister for nearly two years, with great fidelity and much to the spiritual profit of the people. Our readers will also find an article on tent and open-air work in New York, crowded out of earlier issues, an appreciation of Gipsy Smith's preaching, something about the Laymen's Missionary Movement, and other matters of interest.



The Board of Foreign Missions renews its call of last month for two ordained ministers to go to China. The work at Tak Hing Chau, the center of operations, has been honored with large results. God has given the brethren laboring there many converts, sincere and devoted men, filled with an intense desire to make their Saviour known to others, and willing to suffer loss of property and life in the interests of Christianity, the very material needed for a native ministry. But these men, in order that they may be qualified to preach the gospel to their perishing fellow countrymen, require special instruction and careful training for that form of service. The missionaries on the field cannot devote themselves to the conducting of classes for that purpose without overlooking or neglecting to some extent the pressing demands of evangelism. Our senior representative, Rev. A. I. Robb, who has taught a theological class for years, should have assistance that he may be in a position to give more time and thought to supervising the general inter-

ests of the Mission. Hence this call for two more ministers to go to China as soon as practicable, men who are not only set apart to the gospel ministry, but also especially qualified for higher educational work.

R. M. SOMMERVILLE,
Cor. Sec'y.



Equally imperative is the call for a young woman to go to Syria, as teacher in the schools at Latakia. The missionaries are persistent in urging that some one, who believes in this form of missionary work, should be appointed and on the ground with as little delay as possible. Those, who have been engaged in teaching there for many years and consequently are in a position to give reliable testimony, will bear witness that the service required of them, while laborious, is attractive, and productive of encouraging results. Young women who would like to do something for the Saviour that will tell in the future as well as bear immediate fruit, should make haste to respond to this call. The only conditions are that the applicant should be not over thirty years of age, in good health, apt to teach, and a member of the Reformed Presbyterian Church. For information as to salary, necessary credentials and other matters of detail, write to

R. M. SOMMERVILLE,
Cor. Sec'y.



Rev. R. A. Blair, whose present address is College Hill, Beaver Falls, Pa., has been engaged by the Board of Foreign Missions to visit the churches and present the claims of missionary work. As our brother is not allowed by the physicians to use his eyes in reading or writing more

than an hour a day, all arrangements for his services have been placed in the hands of a committee, of which Dr. S. A. S. Metheny, 617 North 43d Street, Philadelphia, Pa., is chairman, and he will attend to all necessary correspondence. We are glad to know that Mr. Blair is to visit some of the Eastern churches this month, and on behalf of the ministers of New York City, we assure him in advance of a hearty welcome on Sabbath, March 21, 1909. He is in our hearts and we shall rejoice to have him in our pulpits.



OLIVE TREES thankfully acknowledges receipt of the following contributions for missionary purposes during February: \$5 from Mrs. Mollie A. Free, Leechburg, Pa., for Foreign Missions; and \$5 from "A Member of Rev. J. R. Thompson's Congregation," Newburgh, N. Y., to be equally divided among the Mission to

China, the Syrian, Southern, Indian, and Jewish Missions.

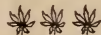


OLIVE TREES has received the February number of *The Missionary Review of the World*, which as usual is full of good matter. Among the contributed articles we notice one on "One Hundred Years of Missionary Work Among the Jews," by Rev. Louis Myer, of our own Church, and another on "America's First Foreign Mission," by Miss Belle Brain; brief editorials, including one on "Sheldon Jackson, the Apostle of the Northwest"; signs of the times; and seventeen pages of fresh missionary intelligence from all parts of the world, worth the price of the number.

The subscription price of the magazine is \$2.50 a year. Write to the Publishers, 44-60 East Twenty-third Street, New York.



At Paama, New Hebrides, Rev. M. Frater baptized 103 converts at one time last summer. Writing to *Quarterly Jottings*, July 31, 1908, he said: "At first I was almost afraid to undertake the responsibility of baptizing so many at one time. But I soon discovered, when I came to the work of picking and choosing, that I could not impede the free working of God's Spirit in the hearts of the people. The work was of God, and it had to go on. To a stranger our baptismal service would have seemed almost severe in its simplicity. In young churches in the Mission field, the tendency is to approximate to the simplicity of the Primitive Church in a way that is perhaps scarcely possible in the home land. After praise and prayer and the reading of Scripture, the young converts stood up for baptism. As each name was announced, the convert came up to the platform, and in the presence of a large congregation, publicly confessed his faith in the Saviour. On ordinary occasions a woman is the shyest of mortals. She shrinks from anything which brings her prominently into the gaze of the public. But they had no hesitation in coming forward to confess the Saviour. As soon as their names were called they arose and came forward to the platform table. On account of the number of baptisms, the service lasted a considerable time, but there was no weariness or restlessness. Both to the baptized themselves and to the adherents looking on, the service was a time of hallowed and reverent worship."



Great occasions do not make heroes or cowards; they simply unveil them. Silently and imperceptibly we grow and wax strong, we grow and wax weak; and at last some crisis shows what we have become.—*Canon Westcott.*

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